THE PACIFIC CHURCHMAN

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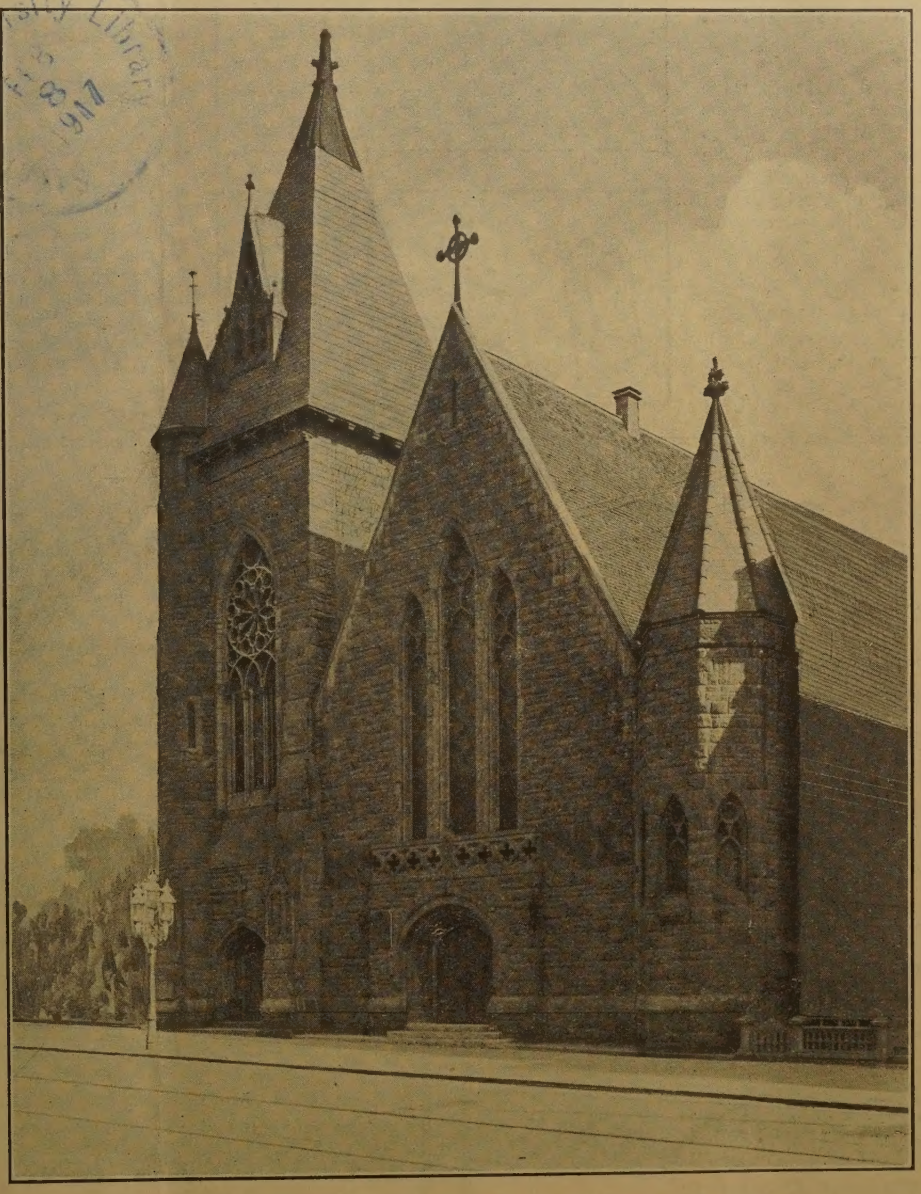

The New Emmanuel Church, St. Paul's Church, San Francisco

Volume LII.
Number 7.

San Francisco, February, 1917

Price Ten Cents
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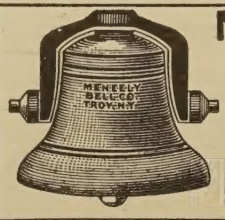
Mr. George Sherwood Eddy tells of a young woman in this country who desired to give her life to missionary service abroad. She was not physically strong enough to do this. While earning her living as a stenographer she has for a number of years given $40 a year for the salary of a native Biblewoman. Through the work of that woman and her associates, the Gospel has been carried effectively to a community of a thousand people, most of whom are now Christians.

Scores of towns in the newer parts of our country would be without regular services of the Church if it were not for the help given through the Board of Missions. In the home fields 1177 missionaries are supported in whole or in part by the appropriations of the Board. This year, help is being given to thirty-eight dioceses as well as to twenty-four missionary districts. Sound Americanism calls for the maintenance and extension of such work. It is a work for patriots as well as Churchmen.

Last year nearly 500,000 patients were treated in our hospitals and dispensaries in Alaska and the Philippines, Porto Rico, China and Japan, and among the Indians and Negroes. To keep our hospitals open, pay salaries of doctors and nurses, and provide for all the running expenses will cost the Church this year only $76,227.

One of the greatest industrial enterprises in China is the Hanyang Iron Works near Hankow, established some years ago by Viceroy Chang Chin Tung, one of the most progressive of China's leaders under the old regime. They are now managed by five Chinese business men, all of them Christians. Four of them are members of our Church. Recently an American business man, visiting China, expressed a desire to see these works. Meeting one of the managers, he said to him, "I would like to have you take me through the works next Sunday." The Chinese business man quietly replied, "I am sorry I cannot show you through the works on Sunday as I shall be teaching my Sunday School class at St. Paul's Cathedral, Hankow. If you will come on Monday, I will take you through."

During the year 1914, three Japanese newspapers printed the life of our Lord as a serial.



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The sets now available are: China (three sets); Japan (two sets); Hawaii; Alaska; Negroes; Indians; Cuba and Haiti (two lectures); Panama and Porto Rico (two lectures); Mexico and Brazil (two lectures); The Conquest of the Continent; The Church's Battle Line; The Philippines (soon).

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It would be well to give a second and third choice when requesting slides to save delay and correspondence if the first choice is in use.

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The Pacific Churchman

Published by the Diocese of California and in the interests of the Church in the

Province of the Pacific

Subscription Price—$1.00 a year, in advance

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EDITOR

REV. FRANK H. CHURCH
1217 Sacramento Street, San Francisco
Telephone Franklin 341.

BUSINESS MANAGER

F. T. FOSTER
342-348 Howard Street, cor. Fremont
San Francisco, California

Telephone: Kearny 1727

All matter intended for the Editor should be addressed: "The Pacific Churchman," 1217 Sacramento Street, San Francisco.

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Business Communications should be addressed: 342 Howard St., San Francisco, Cal.

All Subscriptions continued unless ordered discontinued.

New Subscriptions are acknowledged by sending the paper.

When a change of address is desired, both the old and the new address must be given, including town, county and State.

Entered at the San Francisco Postoffice as second class matter.

FEBRUARY

2.—Purification B. V. M. (white).
4.—Septuagesima (violet).
11.—Sexagesima.
18.—Quinquagesima.
21.—Ash Wednesday.
24.—St. Matthias (red).
25.—1st Sunday in Lent.
28.—Ember Day.

REFORM AND REPENTANCE.

The civic word "Reform" comes nearer the Church term "Repentance" than the public mind is apt to suspect. "Uplift" is practically phrased in the Prayer Book as "Govern them and lift them up forever." Vice is just plain sin. Crusade amounts to "cross-aid." A city's jolt to deal with its evils is suggestive of the kind of stirring that the Church tries to give its people in Lent. Only the high interest of the Church as the season of Lent comes around annually is to have it as much as possible unlike a spasm and more like a true enthusiasm. Indeed, it cannot be too insistently urged in these times that many words now appropriated for reformatory usage like "crusade" and "enthusiasm" are in their origin really Church words. Enthusiasm, for instance, in its very spelling, implies "God in it." To put and keep God in our measures for meeting the crying wrongs of our day is one of the biggest problems of the religion of Christ. And the leadership of the Church has no greater demand upon it than to sound a ringing recall to the civilization of our time that it will cease to be a Christian civilization unless it reckons with God's Providence more sagaciously and more profoundly in its rallies for the rectification of such wrongs.

"There is no power but of God; the powers that be are ordained of God."

Reform Must Not Deform

We may interpret this even more broadly under a true modernism than was possible when St. Paul wrote. "Powers" now include powers emanating from the people as well as from thrones. Great powers making for righteousness and for moralities and for any real progress of mankind as they are moving the public with their agitations must find their identification with God just as the cross of Red Cross humanity has its real genealogy in civilization with Calvary. Reform without this clear recognition and motive needs the guidance of the Spirit of Christ or it will fall short of its aim. Sometimes it will without that actually deform. If, for example, we look for peace and ignore the factorship over character, individual or national, of the "Prince of Peace"; if we look for righteousness in industrialism or class contacts and try to find it as if in an eclipse of the Sun of Righteousness; if we look for the solution of grave city perils of vice and licentiousness and back of alert policies and back of aroused public sentiment forget, or shut our eyes to that safeguarding and self-control of tempted manhood which is a distinct province of religion and a help of Christ, the result will be deformity of success and hobbling, instead of the firm step and gait so essential in getting anywhere.

It is a truism that the Church will best learn to reform world conditions by learning to reform itself. If it makes effective a forty day "clean-up" of its own ills each Lent it will be in a far better position to take its part in civic house cleanings. Lent is the trying out period for the true stuff of reformers. In coping with its own failures the membership of the Church acquires purpose and knack in dealing with issues in the body politic. It behooves us then, in this coming Lent to make the most of the opportunity. And what are some of the "troubles of our own" that should have reformatory zest applied to them? One heart's desire of every clergyman in charge of a congregation, it may be safe to presume, is that his Vestry or his Mission Officers might all be induced to take their Church-going more seriously. He misses them from the public services of the Church, however much he may value their fidelity to the other duties of their offices and their loyalty and friendship to him personally. They are "Dearly beloved brethren" but somehow they do not "assemble and meet together" with the congregation. He feels that there should be a radical change in all that. Now why not this Lent by kindly personal approach or in any other way have an appeal go home to every Parish and Mission officer to attend a service at least regularly once a Sunday? That would leave time for recreation. That would make a really wide-open reform of existing conditions and give a good conscience in the matter to every thoughtful Church officer who must at times feel the incongruity of such chronic absenteeism with his official station.

Lent and Church Reform

Good Congregations the Mass Meetings of the Church

Mass Meetings play no little part in energizing and applying reform power. They create and stimulate public sentiment. If we would but look at the matter in the right way, large interested congregations are the potential Mass Meetings of the Church for its own reform. Small emaciated congregations act something like a frost. Now it is the fact with most of our Houses of Worship if all that have some association with them, in many cases if all who admitted interest in them would regularly attend worship, the sittings would be more than filled and the congregations would find that cheer and elbow touch which goes with numbers. It was something of that kind that made the recent Convention Week of the Diocese of California and the House of Churchwomen so full of enjoyable and edifying hours. The repute of there being a paltry few in a Church service is in itself a deterrent of attendance. Why not then in the coming Lent let every Churchman and Churchwoman with a sense that something ought to be done and a mind to do it, or even half a mind to do it, determine to begin to swell the numbers of their respective congregations! Make the services at Church veritable Mass Meetings for worship. That in itself would be a most wholesome reform. That would undoubtedly prepare the way for the personal use of the discipline and privilege of Lent in many a case. That would interpret to ourselves and to our communities the salutary intent of the season that there should be "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion."

W. F. N.

PRAYER FOR ASH WEDNESDAY.

O God, who hatest nothing Thou hast made,
We come, world-lepers, to Thy Holy Place;
And calm we come—too calm—too undisturbed
For penitents; how dare we hope for grace?
O God, create in us at least desire,
And flood our souls with Thy celestial fire.

Take, we beseech Thee, Lord, our hearts to-day
Apart with Thee into the wilderness;
And for one little hour let us watch,
And all our secret sins to Thee confess.
In prayer and converse, Lord, with Thee, renew
The temper of our minds, our hearts subdue.

By daily contact with the world unseen,
Give us a fellowship devout with Thee,
That we may make the duties of our lot,
But minister, O Lord, to sanctity.
Make us to love Thee, Thou Almighty God,
And grant Thy children grace to kiss the rod!

—*M. E. Crockett.*

THE CALL OF LENT

For almost all the centuries of Christian history, the Church has been keeping her Lent. Observed in the spring of the year, this great season has taken its name from that circumstance, in that the word "Lent" means spring.

These forty days are a time of sustained devotion, in which the Christian gives himself to the contemplation of the Passion of the Saviour of the World and of his own sin as the occasion of this Passion. Like all the practices of the Church, the spiritual intent follows the lines of truest expression in the individual.

The benefits of Lent come from an arbitrary withdrawal from the ordinary affairs of life that one may give himself more intimately to unhindered intercourse with the Divine Being. The whole end of this sacred season is defeated if there be not this withdrawal as far as possible from the ordinary routine of life. An atmosphere must be created, and this is impossible if one continues in the well-worn channels of business and pleasure. Business indeed must go on, but in an atmosphere of detachment and devotion which will direct, in a subconscious manner, all the hours of the day.

The ordinary channels of pleasure one must forego, for these are absolutely fatal to the spirit of Lent. It is not that the pleasures in themselves are bad or inconsistent with the Christian attitude normally, but Lent is not a normal season; it is a time of spiritual refreshment, designed to give us the true perspective of life and so guide us through all the rest of the year.

Self Discipline. The exercises of Lent point toward self-discipline, for the prerequisite of the Christian life is self-control. Man's higher spiritual self must dominate. This is only possible when bodily appetites are the servants and not the masters of life. To this end, Christians fast. The centuries of Christian history have taught the value of voluntary fasting as a means to such self-mastery. Many people fast for non-religious reasons; some because it is a fad; others because overindulgence makes fasting necessary for one purpose or another. The Christian fasts for none of these reasons, but for others of a higher standard. Fasting has for time out of mind been a sign of penitence. This is its first reason. The second is, that we may prove to ourselves that the body can be denied when necessary those things that it craves.

Of amusements, we have spoken above. It is these more than anything else that make impossible that spiritual recollection which is so necessary if one would secure the results of the Lenten Season. The practice of putting aside such sums as ordinarily go for luxuries and amusements, that these may be added to the thank-offering on Easter day, is one with benefits that work two ways, both toward the individual and toward the Church at large.

Penitence lies at the basis of our religion. This lays upon us the burden of self-examination, which during Lent will be more regular, more frequent and more searching than the ordinary pursuits of life allow. This is the Christian's opportunity for fighting against his besetting sin. Uproot this and it brings the multitude of smaller sins along with it. But all this is impossible without self-examination first, which brings us face to face with the true character of our inward life.

Aspiration. But the exercises of Lent are not chiefly negative and prohibitive, but positive. Penitence leads indeed to the elimination of sins, but also to the realization that the true character of sin lies in alienation from God. The prodigal's resolve was that he would "*arise* and *go* to his Father." This was a positive more than a negative attitude; it was a determination for the renewal of the filial relationship and the cementing of the bonds of love which had been broken by his wanderings.

The result of a properly kept Lent, then, will come in the sense of renewal of the closer relationship to the divine Author of our life. To this end meditation is our best aid. Scripture says "We shall be like Him, for we shall see Him as He is." The contemplation of the perfect ideal in the life of the Blessed Saviour will result in gradual and almost unconscious growth toward this spiritual ideal.

One who is earnest will set himself not only against his besetting sin, but to acquire those virtues which are the opposite of his sins. Sin is a negative thing, but has a positive opposite in virtue; and great strides can be made in so short a time as the Lenten season, in laying the foundation, through constant repetition, of those virtues which we conspicuously lack and desire.

The greatly multiplied services of Lent offer the opportunity, for the expression of our devotion lies in prayer, penitence and praise. It is here that we crystalize, as it were, the result of our private devotions and bring them before the Mercy Seat as the best offering of our heart. It is here that strength comes for the effort that we are making. The Communion of the Blessed Body and Blood more than all else brings us the food for the journey.

The Lenten Rule. Good results can be obtained only when we make for ourselves a rule of life, not too severe, yet embodying all the elements necessary for the heart's desire. This rule will designate and mark the extent of our abstinence from bodily luxuries and amusements; it will embody those exercises of private devotion, prayer, meditation and self-examination, as well as those services which we expect and hope to attend. Most important of all, it will make provision for our regular and frequent communion. Without such a rule, we are not apt to get far in the real business of Lent. We may play at it in a dilettante fashion, but we shall not be seriously, nor earnestly conscientious.

Lent always brings us under the eyes of the world as well as the eyes of God. During this season especially we are on trial. The world scrutinizes us in the hope of finding weak points in our Christian armor. God watches us always with that Divine Grace which cannot come to us except we be receptive. There will be many temptations to draw us away from the real spirit and practice of Lent. Our own inclinations, the habits of our associates, the easy going standard of society; all of these will be against us, but *God* will be *for* us. It is a time in which to prove our strength by proving His. God grant us grace to do this earnestly, humbly and sincerely.—Rev. W. H. Bliss, in Seattle Churchman.

Died: In San Francisco, Christmas night, 1916, Antoinette Lewis, wife of the Rev. F. B. A. Lewis, M. D., and mother of Mrs. Frederick L. Joyce, Mrs. Morris M. Bruce and DeLancey Lewis.

The burial service was held December 27th privately, with interment in Iona Churchyard, Cypress Lawn Cemetery, the Bishop and the Reverend Edward Morgan, Rector of St. Luke's Church, officiating.

The brief mention of the death of Mrs. Lewis made last month as the Pacific Churchman was going to press may well be supplemented by a word of fond tribute. One of the earliest experiences of my episcopate of that kindly hospitality, which now for over a quarter of a century has greeted me in the homes of the clergy and congregations of the Diocese, was a visit to Dr. and Mrs. Lewis, who were then residing in San Jose. That gave me an opportunity to know something of the winning personality of Mrs. Lewis as shown in her home circle, and as at sight impressing all who were privileged to know her. Her quiet manner veiled a sunniness of disposition which made even a casual conversation with her a realization of the better and brighter side of life. When the shadows of a protracted and trying illness came to her this same serenity and cheer interpreted itself with a true example of the sweetness of Christian resignation, and when the blessed rest came it seemed a signal fulfilment of that blest promise for such suffering that "it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

W. F. N.

The District of Hankow has now an established sisterhood of the community of St. Anne. Four sisters have been appointed and are to work in connection with the Church of our Saviour, Wuchang, of which the Rev. Robert E. Wood is rector. All these sisters go out from St. John's House, Arlington Heights, Mass. It is an encouraging sign that communities devoted to the religious life and to good works are looking toward the mission field as a sphere of service. Two sisters of the Transfiguration were settled in Anking three years ago, and now this second venture is undertaken in the District of Hankow. Members of the community in China are Sister Raphaelle (Mrs. Agnes Williston), Sister Margaret (Miss Margaret Clark), Sister Ursula (Miss Hazel Alden), Sister Joan (Miss Bertha Peppeard).

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NOTES ON THE CHURCH'S MISSION FIELD.

On October 12th, the Rev. Lindel Tsen, General Secretary of the Board of Missions of the Chinese Church, returned to Hankow from a visit to the new work recently begun in Shensi. He preached in the Cathedral and gave full account of the opening of the work in this new district. The two Chinese priests who accompanied him and who are the pioneers in this work, are settled in Sian, the capital of the Province of Shensi, where they have rented a house on one of the main thoroughfares. They have been wonderfully guided in their long journeys and in all their plans since the day when they were set apart for this work in the Cathedral at Peking. Mr. Tsen feels that a splendid start has been made and he called upon the Chinese Christians in Hankow to make earnest prayer and give liberal offerings for the newest—the twelfth—Diocese of the Chinese Church, the Chung Kung Hui.

The Rev. Robert E. Wood, one of our missionaries in China, was recently asked by the Scotch, Swedish, and American Church Mission in Ichang, to be the missioner for a series of eleven days' evangelistic meetings there. He preached twice daily to an audience of from 100 to 200 in the afternoon, and 500 to 1000 in the evening. At the latter there were two speakers, one from each mission daily, in turn, beside the missioner. The meetings were held in the Temple of the God of Fire, loaned specially by the magistrate for the purpose.

Early in November, the Rev. F. H. Lieo, one of our Chinese priests, and the Rev. S. H. Littell, one of our missionaries, were invited to the Y. M. C. A. Building in Hankow to meet a group of more than twenty men who have decided to become Christians. They found that forty young men, including these new converts, have formed a society for the purpose of religious study, and under the direction of Church communicants are preparing for Baptism and Confirmation.

January 28 to February 4, 1917, will be generally observed throughout China as a special "Week of Evangelism." The object is to enlist every individual Christian in some form of direct evangelistic work without necessarily holding public meetings. It is hoped to create an earnest organized missionary endeavor in the whole Church, not only among clergy, catechists, teachers, doctors, nurses and other Church workers, but just as really among the rank and file of the Christians themselves; the special week appointed being the beginning, which shall lead all Christians to a sense of responsibility for carrying on direct personal work among their friends and relations.

For the Juniors and Sunday Schools a little book called Manana (Tomorrow) has been provided (20 cents), also pictures to cut out and form a scrap book (5 cents per set). There is also a pamphlet of Suggestions how to use Manana.

FOR THE PENSION FUND.

There is on sale at the Diocesan House a beautiful card, "The Master's Gift," contributed by the author, Miss Mabie, to be sold for the Pension Fund.

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THE SOCIETY OF SACRED STUDY

Held its annual meeting on Thursday, September 28th at the Church House, Westminster, the Dean of St. Paul's in the chair. The report stated that preoccupation with the War and, as it was felt at the meeting, with the National Mission, had re-acted unfavorably upon the devotion of the clergy to Sacred Study. But some progress had been made: e. g. in Sheffield, where a new branch had started, with the new Diocese. So too in Australia where the subjects of a course of lectures to clergy at Trinity College, Melbourne, in February, were based upon the Society's Syllabus of Studies.

The Society has published during the year (1) a list of books suitable for *The nucleus of a theological library*, (2) a very full *Syllabus* with suggestions for study of *1 Kings*, by Dr. W. E. Barnes; of *Job*, by Dr. R. H. Kennett; of the *Syriac Apocalypse of Baruch*, by Dr. Oesrley; of our Lord's Witness to His Person and Mission, by Dr. Nollo; of *2 Corinthians*, by Dr. Plummer; of St. Athanasius, *De Incarnatione Verbi* and of St. Anselm, *Cur Deus Homo?*, by Dr. Joyce; of the doctrine of the Atonement, by Rev. J. K. Mozley; of Western Monasticism from St. Athanasius to St. Benedict, by Dr. Kidd; of England and Rome in the Middle Ages, by Dr. Whitney; of the Western Sacramentaries by Dr. Feltoe; of the Eucharistic Rites of 1549, 1637 (Scots) and 1789 (American), by Dr. Brightman; of Christianity in relation to War, by Dr. Holland; of the Forgiveness of Sins, by Dr. Swete; and of the theory of Sacrifice, by Dr. Jevons: and (3) a *Supplemental Catalogue* of its library, where most of the books mentioned in the above lists are to be had by its members. It was agreed to issue a third volume of Collected Papers: for 1912-6. The following elections were made: Warden, Very Rev. Dr. Strong, Dean of Christ Church and Vice-Chancellor of the University of Oxford; Secretary, Dr. Kidd, St. Paul's Vicarage, Oxford; Treasurer, Rev. J. K. Mozley; Editorial Secretaries, Rev. N. P. Williams and Rev. Canon du Buisson; Librarian, L. Brown, Esq., 6 Ledbury Road, Hereford. Membership is open to all clergy of the Anglican Communion.

CLERGYMEN'S RETIRING FUND SOCIETY.

The Directors of the Clergymen's Retiring Fund Society at their annual meeting in the Church Missions House, November 10, 1916, listened to the most favorable financial report ever presented during the entire history of the Society. The receipts from dues of members, from interest, and from gifts had each been in excess of those of the preceding year, and the Principal Fund has been increased by $41,000 so that it stands at present at $409,778.76. There is on hand awaiting distribution to the 302 annuitants on the list, $24,509.50. Of the 23 members lost by death during the last year only three had failed to reach the retiring age which in this Society is 60 years. The fact was noted that it was not escaping the attention of many of the clergy that though they may reach the 68 years necessary to secure a pension under the terms of the new Church Pension Fund, and though the requisite preparatory payments under its regulations may have been paid for them, it would nevertheless be the part of wisdom and self-reliant prudent foresight to enjoy during the previous eight years, between 60 and 68, the annuity offered by this Society, and then to benefit from both Funds for the remainder of their lives.

The officers elected were President, the Bishop of Long Island; Secretary, Hon. J. V. V. Olcott; Treasurer, Rev. Henry Anstice, D. D., who also as Financial Secretary will continue to transact the general business of the Society. The Rev. Winfield S. Baer, of Elizabeth, New Jersey, was elected a director in place of the Rev. Dr. W. W. Holley, deceased, and Mr. Charles F. Hoffman, of New York, in place of Mr. Elihu Chauncey, who had served the Society as its Treasurer for twenty years.

Does the Board of Missions do right when it tries to answer a few of the many urgent appeals from bishops and missionaries for additional help, even though it does not have the money in hand and even though in making an appropriation it runs the risk of incurring a deficit? Is it the chief business of the Board of Missions to present a clean balance sheet, or to extend the Kingdom? Does the Board of Missions ask too much of the Church, or should it be forgiven for asking so little? The Church has one million communicants. Last year the offerings on account of the apportionment and One Day's Income were $1,248,654. This year the Board wants at least $1,640,000. Is an average of $1.64 a year for each communicant too much for the Churchmen to give for work both at home and abroad?

The present need is not only for money, but for men and women. To China alone the Church ought to send in the next three years at least 130 men and women. Japan should have as many. Nearly every Missionary Bishop in this country is asking for additional helpers. The call is for life and for money. Many people who cannot offer for work either at home or abroad, but who can give money, should be asked not for "your money or your life," but for "your money *and* your life." The Church needs hundreds of thousands of men and women who, while they cannot volunteer for the field, can still identify their lives with the missionary enterprise by prayer, word and giving according to their ability.

Anyone acquainted with Bishop Restarick's work in Honolulu can picture this scene of which the Bishop writes: "On Easter Day we had the Cathedral filled with children, white, Hawaiian, Chinese, Japanese, Korean (over 700 in all) and the offering of those Sunday Schools was $1,052, and yet the parents of these, or the grandparents at least, have never heard of Christ, excepting only the white children who form, perhaps, one-fifth of the whole, and they gave less per capita than the others. We are few, comparatively, in these Islands, but if I could show the people how a Chinese congregation in Honolulu, not one member of which, except its Priest and teachers, were Christian people twelve years ago, gave to Missions through its Sunday School on Easter Day $238, they would see how those who have newly found Christ value the Gospel. A Churchman from Buffalo, who had been very dubious about Missions, had his eyes opened and said it was the most wonderful sight he had ever seen. He asked me on Sunday morning whether I thought the Chinese were sincere Christians. I told him that any white Churchman in Honolulu would tell him that the best all-round congregation for sincerity and giving is St. Peter's Chinese congregation. I took him over to see the Sunday School there and he was quite astonished, and when he saw the service in the afternoon and that St. Peter's Sunday School gave $183 he had an idea that people who gave must have some sort of a real faith."

Diocese of California

Bishop's Appointments

FEBRUARY.

4.—Septuagesima. A. M., St. Augustine's, Oakland. Evening, Church of the Incarnation, San Francisco.
11.—Sexagesima. A. M., Watsonville. Evening, Salinas.
18.—Quinquagesima. A. M., Point Richmond. Evening, Seamen's Institute, San Francisco.
19.—Pre-Lenten Address *ad clerum*, Cathedral.
25.—I. Sunday in Lent. A. M., St. Stephen's, San Francisco. Evening, St. Paul's, San Francisco.

The Rev. E. I. MacNalty has been asked to take charge of Trinity, Haywards.

The Rev. W. G. Moffat is in temporary charge of St. James', Monterey.

The Rev. W. A. DeWitt, while on vacation, is taking the Sunday services at Pacific Grove.

The Rev. Dr. Germanos, Archbishop of Baalbek, Syria, called at the Diocesan House recently.

The address of the Rev. A. W. Darwall, formerly of Monterey and Carmel, is East Tawas, Mich.

The Rev. C. A. Verleger has relinquished charge of St. Peter's, Redwood City, and has taken charge of St. John's, Lodi, and adjacent Missions.

The Rev. W. T. Holt has resigned charge of Trinity Mission, Sonoma, and has taken charge of Holy Innocents' Chapel, a mission of Trinity Church, Oakland.

The Rev. W. A. Rimer has resigned charge of Trinity Mission, Hayward, and All Saints' Mission, Elmhurst, and accepted charge of Trinity Mission, Sonoma.

The clergy of the Diocese are reminded of the address ad clerum to be given by the Bishop on Monday, February 19th in Grace Cathedral. Those hindered by distance from attending the celebration are asked to set apart this hour for pre-Lenten devotion.

The Rev. Thomas Parker Boyd has assumed charge of St. Paul's Church, San Francisco, which will now be an exponent of the "Emmanuel Movement" on the following lines gathered from the introduction to the book "Religion and Medicine" indicative of the work initiated in Emmanuel Church, Boston, under the leadership of Dr. Worcester.

1. Practice confined to the large group of maladies which are known today as functional nervous disorders.

2. Association with skilled medical and surgical specialists.

3. Painstaking in the diagnosis of disease and the preservation of records and the assurance on good medical authority that the patient is likely to be benefited.

4. The use of prayer and other means of grace in the Church is the confident expectation that religious and spiritual states can affect health and that physical blessings will follow spiritual exercises.

5. The support to come from voluntary offerings.

UNITED LENTEN SERVICES IN SAN FRANCISCO

Wednesday Evenings at 8 o'clock.

February 21st—Grace Cathedral. The Bishop.

February 28th—St. John's, Fifteenth and Valencia. Rev. T. P. Boyd.

March 7th—St. Luke's, Van Ness Avenue and Clay St. Rev. A. B. Chinn.

March 14th—St. Stephen's, 853 Fulton St. Rev. F. W. Clampett, D. D.

March 21st—Trinity, Bush and Gough Sts. Rev. C. P. Deems.

March 28th—St. Paul's, California and Steiner Sts. Rev. H. S. Hanson.

April 4th—Grace Cathedral. Rev. C. L. Miel.

Editor Pacific Churchman:

Dear Sir:—Thinking it might be of interest to you to learn something about the progress made in the campaign for the Church Pension Fund in this Diocese, permit me to state that up to date something over fifty thousand dollars has already been subscribed. Of this amount the clergy of the Diocese have raised a little over twenty-five hundred dollars.

Reports are coming in from all sections of the Diocese setting forth the fact that the people are taking hold of this Pension Fund idea with a vim. Several large subscriptions have been pledged, and many smaller ones. May I take this opportunity of reminding the readers of this paper of the fact that subscriptions may be made in five annual installments? For some reason or other many people have apparently not been made aware of this fact. The first installment should be in the hands of the Committee on or about the first day of Mar, 1917. The total amount to be raised from the Diocese of California is one hundred and twenty-five thousand, and it can only be secured by the hearty co-operation of all.

The transbay clergy have arranged for a Church Pension Fund dinner, to be held on February 1st, at which time it is understood that somewhere in the neighborhood of two hundred and fifty people will be assembled. The matter of holding a similar dinner in San Francisco, and one in San Jose, is now being agitated, and it is hoped in the near future we shall be able to announce the dates of said gatherings.

If there is any information along this line desired by any of your readers will you be so kind as to communicate with me that I may place the information of this office at their service?

Very sincerely yours,
HUGH E. MONTGOMERY,
For the Committee.

San Francisco,
January 29, 1917.

BISHOP SUMNER'S LECTURES.

The Bishop of Oregon in consenting to become the regular Lecturer on Christian Sociology at the Church Divinity School of the Pacific has contributed to its curriculum just that sane and symmetrical treatment of this important subject for which his signal experience in dealing with conditions in the city of Chicago together with his ability and training have so well qualified him.

The method he pursues of following the lectures with "field day" visits to various church and civic institutions of San Francisco arranged with the help of Mr. J. C. Astredo, the Chief Probation Officer and a Council Member of the Brotherhood of St. Andrew, gives a real laboratory result to his teachings. The following were the topics of his lectures, viz.: 1. The City and Town. 2. Poverty and Outdoor and Indoor Relief. 3. Dependent, Delinquent and Defective Children. 4. The Education of the Child. 5. Commercialized Vice.

It so happened that Bishop Sumner's visit was coincident with an aroused public sentiment over San Francisco's flaunting vice and Bishop Sumner's large and effective agency in reforming similar conditions in Chicago and other cities led to the prompt approach to him for counsel and help. He gave fully of his time and voice, addressing several large public meetings and at the great Mass Meeting at the Dreamland Pavilion with thousands present and multitudes unable to gain admission, was a principal speaker. His masterly and thoroughly wise treatment evoked from the press a recognition of his singular grasp of the subject and from the Rev. Paul Smith and other promoters of the reform as well as from the mayor of the city expressions of the value and shaping influence of his co-operation and utterances. In the soundness of his advice and in the fact that the Church has such an expert to voice her interest and influence we can all rejoice.

THE DIOCESAN CONVENTION.

The Sixty-seventh Annual Convention of the Diocese of California met in Grace Cathedral January 22-26. The opening service was the celebration of the Holy Communion on Tuesday morning, at which time the Bishop read his Annual Address. After luncheon the Convention and the House of Churchwomen met for organization.

In the evening at 8 o'clock a Missionary Mass Meeting was held, at which the hymns and Offertory anthem, "Send out Thy Light," by Gounod, were sung by the united choirs of the Bay Cities, numbering upwards of two hundred. Members of the Japanese and Chinese Missions sang each a hymn in their own language. The address was made by the Rev. D. Charles Gardner, Chaplain of Stanford University and Dean of the Convocation of San Jose.

A large part of the time of Convention was occupied with the consideration of the report of the Committee on Canons. There was not much of a warlike nature though many warm discussions occurred over the proposed amendment of Section 66 of Article XVI of the Constitution providing for proportionate representation, which was not adopted.

Probably the most important amendment adopted was that proposed by the Joint Committee of the three Convocations providing for quarterly reports from the missionaries to the Board for the use of the Convocations in their consideration of the missionary work at their semi-annual meetings and a report from the Board to each Convocation of data which will aid them in their deliberations. This committee also proposed a new form of Annual Report to be used by parishes and missions which, while not adopted, was permitted to be used pending further consideration of the report form adopted by the General Convention.

The elections resulted as follows:

Secretary, the Rev. Mardon D. Wilson, for the 22nd year.

Standing Committee—Rev. John Bakewell, D. D.; Rev. E. L. Parsons, D. D.; Very Rev. J. Wilmer Gresham, D. D.; Rev. Walter H. Cambridge, Mr. A. C. Kains, Mr. J. P. Langhorne, Mr. George A. Pope, and Mr. L. F. Monteagle.

Registrar—Rev. W. A. Brewer.

Elective Members of the Board of Mis-

sions—Rev. Halsey Werlein, Jr.; Rev. G. M. Cutting, Rev. W. R. H. Hodgkin, Mr. B. A. McAllaster, Mr. E. D. Beylard, Mr. A. J. Dibblee, and Mr. Vincent Neale.

Corporation of the Diocese—Ven. John A. Emery, Mr. W. H. Crocker, Mr. A. C. Kains, Mr. G. B. Scott, Mr. J. P. Langhorne, and Mr. L. F. Monteagle.

Board of Christian Education—Rev. M. D. Wilson, Rev. C. L. Thackeray, Hon. John E. Richards, Mr. William Warren, and Miss Sarah Dix Hamlin.

Board of Social Service—Rev. W. A. Dewitt, Rev. Arch Perrin, and Mr. J. C. Astredo.

Deputies to Provincial Synod — Ven. John A. Emery, Rev. E. F. Gee, Rev. Alexander Allen, Rev. D. Charles Gardner, Mr. W. B. Bakewell, Professor H. R. Fairclough, Ph.D.; Mr. L. F. Monteagle, and Mr. Vincent Neale.

Alternate Deputies to Provincial Synod —Rev. C. H. L. Chandler, Rev. F. W. Clampett, D. D.; Rev. E. W. Couper, Rev. H. E. Montgomery, Mr. R. B. Bell, Mr. George B. Scott, Mr. George F. Wakefield, and Mr. L. E. McLellan.

On Thursday at 8 P. M. was held a United Service under the auspices of the Daughters of the King, the Brotherhood of St. Andrew, the Girls' Friendly Society, the Guild of St. Barnabas for Nurses and the Church Periodical Club. The speakers were: The Rev. Dr. Clampett on behalf of the Daughters of the King; the Rev. W. R. H. Hodgkin, on behalf of the Brotherhood of St. Andrew; the Rev. J. H. Oehlhoff on behalf of St. Barnabas Guild; the Rev. A. B. Chinn on behalf of the Girls' Friendly Society; and Mrs. Gaillard Stoney on behalf of the Church Periodical Club.

After the joint session of the Convention and the House of Churchwomen on Wednesday afternoon, there was a reception by the Bishop and Mrs. Nichols at the Church Divinity School.

The Presiding Bishop has taken order for the ordination and confirmation of the Rev. Frank Hale Touret, Missionary Bishop-elect of Western Colorado, as follows:

Time—Feast of the Purification, Feb, 2, 1917.

Place—Grace Church, Colorado Springs, Colorado.

Consecrators—The Presiding Bishop, the Bishop of West Texas, the Bishop Coadjutor of Colorado.

Preacher—The Bishop of Montana.

Presenters—The Bishop of Eastern Oklahoma, the Bishop of Utah.

Attending Presbyters—Rev. Chauncey H. Blodgett, Rev. Edwin T. Lewis.

Master of Ceremonies—Rev. Arthur N. Taft.

Deputy Registrar — Dean H. Martyn Hart.

The Standing Committee of the Diocese of Chicago having certified that majorities respectively of the Bishops and the Standing Committees of this Church have concurred in the election of the Rt. Rev. Sheldon Munson Griswold, D. D., Missionary Bishop of Salina, to be Suffragan Bishop of the Diocese of Chicago and have given express consent thereto, therefore on January 6, A. D. 1917, the said Rt. Rev. Dr. Griswold became Suffragan Bishop of Chicago.

The Presiding Bishop, now acting Bishop of Salina, has appointed Bishop Griswold to be his substitute in temporary charge of the District.

DANL. S. TUTTLE,
Presiding Bishop.

"DIAGNOSTIC M. D. TEAM IN SAN FRANCISCO, FIRST IN WORLD."

This is what the San Francisco *Call-Post*, of December 8, 1916, says:

A jury of twelve San Francisco physicians, each a specialist, sits as a diagnostic team each day at St. Luke's Hospital on cases whose ailments baffle the attending physicians.

While $200,000 was given in New York two weeks ago to found what was expected to be the first actual diagnostic clinic in medical history, San Francisco has had such an institution for months.

Public announcement of its creation and work was made today after it had attracted the interest and attention of California medical men.

"So far as we know ours is the only diagnostic team in the world," said Dr. W. R. Dorr, treasurer of the institution. "It is the only body of specialists which diagnoses cases of attending physicians and then refers the cases back to their respective doctors for treatment."

For ethical reasons Dr. Dorr refused to divulge the names of doctors constituting the team.

It is pointed out by local doctors that while the celebrated Mayo brothers of Rochester, Minn., conducted a diagnostic clinic, their patients are examined and diagnosis made by one or two specialists, as contrasted with a jury of twelve San Francisco physicians.

Since its organization by the St. Luke's Hospital Clinical Club the diagnostic jury has handled 264 cases.

The twelve diagnosticians meet each day at noon at St. Luke's Hospital, while the clinic is not officially connected with the Hospital.

Before them comes a patient, the nature of his ailments having puzzled the attending physician. From his own viewpoint each specialist in the diagnostic team examines the patient.

One is an authority on the respiratory system, another on blood and circulation, a third on the gastral-intestinal system, and so on, including general surgery; the ear, eye, nose and throat, neurology, orthopedic-surgery, urology, pathology, X-ray and general medicine.

After the examination has been made, the patient is removed. Like a court jury in a trial at law, the doctors discuss the merits of the case, sometimes disagreeing, until they reach a common diagnosis.

Then a lengthy report is made to the attending physician—the doctor in charge of the case. The treatment proceeds accordingly.

To cover the expenses of operation, the specialists have arranged a scale of fees in proportion to the earning capacity of their patients. So far the net income has been absorbed in clerical and other expenses.

Physicians interested in the work say that efforts are being made to interest various persons in subscribing toward the creation of a special diagnostic hospital.

It was learned from an outside source that the members of the diagnostic team and their specialties are: Dr. F. W. Birtch, surgery; Dr. W. W. Behlow, general medicine; Dr. R. L. Ochsner, respiratory system; Dr. P. G. Inman, neurology; Dr. R. B. Tupper, circulatory system; Dr. William Kenny, gastro-euterology; Dr. George J. McChesney, orthopedic-surgery; Dr. Harry Partridge, urologic surgery; Dr. E. V. Knapp, pathology; Dr. H. E. Ruggles, rœntgenology; Dr. Harry Foster, bacteriology, and Dr. George Wrinkle, eye, ear, nose and throat. The public press is keen and alert. It gets the news.—*Pacific Medical Journal.*

FROM ENGLAND.

A good friend and benefactor of the Diocese of California, Mr. John T. Arundel, whose sojourn among us won him so many friends, does not forget us in his English home but sends copies of the reprints with which he does so much Evangelistic work for the Master and forwards newspapers furnishing their full record of the important history making of these days. We append one of his reprints and also a soldiers' leaflet he has mailed:

"If you were busy being kind,
Before you know it you would find,
You'd soon forget to think 'twas true,
That someone was unkind to you.

If you were busy being glad,
And cheering people who are sad,
Altho' your heart might ache a bit,
You'd soon forget to notice it.

If you were busy being good,
And doing just the best you could,
You'd not have time to blame some man,
Who's doing just the best he can.

If you were busy being true,
To what you knew you ought to do,
You'd be so busy you'd forget,
The blunders of the folk you've met.

If you were busy being right,
You'd find yourself too busy quite,
To criticize your neighbor long,
Because he's busy being wrong."

WHAT GOD SAYS TO HIS SOLDIERS.

Reveille.—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14).

The Roll Call.—"I have called thee by thy name; thou art Mine" (Isa. 43:1). "And He calleth His own sheep by name" (John 10:3).

Attention.—"Look unto Me, and be ye saved" (Isa. 45:22).

Quick March.—"I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:14).

Halt.—"Stand still, and see the salvation of the Lord" (Ex. 14:13).

Stand at Ease.—"I will give you rest" (Matt. 11:28).

When on Guard.—"Watch ye and pray, lest ye enter into temptation" (Mark 14:38).

When in Camp.—"The angel of the Lord encampeth round about them that fear Him, and delivereth them" (Ps. 37:7).

When Fighting.—"Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12).

When Wounded.—"They that wait upon the Lord shall renew their strength" (Isa. 11:31). "In quietness and in confidence shall be your strength" (Isa. 30:15).

When a Prisoner.—"Fear thou not; for I am with thee; be not dismayed; for I am thy God" (Isa. 41:10).

In the Hour of Death.—"Let not your heart be troubled; ye believe in God, believe also in Me" (John 14:1). "When thou passest through the waters I will be with thee" (Isa. 43:2). "I will never leave thee" (Heb. 13:5).

The Last Post.—"Watchman, what of the night?" (Isa. 21:1). "I heard a voice from heaven, Blessed are the dead which die in the Lord . . . that they may rest from their labours" (Rev. 14:13).

In the Grand Review.—"Well done, thou good and faithful servant, . . . enter thou into the joy of thy Lord" (Matt. 25:21).

DR. HEYMAN WREFORD.

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DIOCESE OF OLYMPIA.

Rt. Rev. F. W. Keator, D.D., Bishop.

An event of unusual interest in the Diocese of Olympia, was the opening and consecration of the beautiful new Church just completed, of St. Clement's Parish, Seattle. It is not often in the life of a parish that two Church buildings can be consecrated within a period of but little more than two years, yet this has been the case with St. Clement's. Organized twenty-five years ago, on December 7, 1891, the parish was greatly burdened with a debt that was finally paid off at Christmas, 1913. During the following summer many much needed improvements in the building were completed, and in September, 1914, the Church, thoroughly renovated, and free from debt, was consecrated by the Rt. Rev. Frederic W. Keator, D. D.

In December, 1915, Mrs. Mary Elizabeth Evans, a devoted member of the parish, announced that she was prepared to erect a new Church on an unoccupied portion of the property, at such time as the parish should raise funds sufficient to convert the old Church into a parish house. As a result, the Church has been completed and was used for the first time on Christmas Eve, on which occasion it was consecrated by the Right Reverend Bishop of Olympia.

The Church is a frame structure in the Gothic style, and of cruciform ground plan. It was designed by Arnold S. Constable, perhaps the foremost student of the Gothic on the Pacific Coast.

The new edifice is very complete in all of its details, including a beautifully appointed Lady Chapel adjoining the chancel on the Gospel side. Many of the furnishings of both Church and Chapel have been given in the form of memorials.

The work of remodeling the old Church into a parish house has already been undertaken, and when completed will provide the parish with a modern and well-equipped two-story and basement building admirably adapted to the carrying on of the various activities of the parish.

During the past few years St. Clement's has had a remarkable growth, and with its splendid new plant and entire freedom from the burden of debt, its future looks bright.

The first rector of St. Clement's was the Rev. John F. Von Herrlich, who served the parish for about a year, being succeeded by the Rev. J. H. F. Bell. From 1893 until 1896 St. Clement's reverted to the status of a Mission of Trinity Parish. In 1896 the Rev. George Buzzelle was called as rector, an office he filled for ten years. The Rev. Frederick K. Howard served the parish for about six months, being succeeded by the Rev. Thomas A. Hilton, who resigned after a rectorship of six years to accept the appointment as Archdeacon of Olympia. He was succeeded February 1, 1914, by Captain the Rev. Arthur P. S. Hyde, United States Army, who was appointed to the charge of the parish at the request of the vestry. In September, 1915, Captain Hyde was obliged to resign on account of press of military duties, and was succeeded by the Rev. Herbert H. Gowan, D. D., Professor of Oriental Languages and Literature at the University of Washington, who was appointed by the Bishop at the request of the vestry as Priest-in-Charge. At the same time Captain Hyde became the honorary curate.

The Church, parish house and rectory occupy a quarter of a square block at the northwest corner of Twenty-fourth Avenue and Fir Street, and is within three blocks of five street car lines. The Church provides sittings for 300 people in the nave and transepts and thirty in the Lady Chapel, while there are accommodations for a choir of forty-two in the chancel.

DIOCESE OF OREGON.

Rt. Rev. Walter D. Sumner, D. D., Bishop.

Owing to the resignation of the Very Rev. H. M. Ramsey from the Standing Committee of the Diocese of Oregon it was necessary to reorganize the same.

The Standing Committee at present is as follows: Rev. Thos. Jenkins, Rev. John E. H. Simpson, President; Rev. Robert S. Gill, Messrs. S. E. Josephi, Rodney L. Glisan and Horace D. Ramsdell, Secretary.

DISTRICT OF ALASKA.

Rt. Rev. P. T. Rowe, D.D., Bishop.

A former missionary in Central Alaska says that during a recent winter the Indians connected with the mission at St. John's-in-the-Wilderness returned practically empty-handed after an absence of several weeks in visiting their traps. The Sunday after their return to the mission, an offering for missions was taken. In spite of the fact that their winter's work had practically gone for nothing, a number of the men made offerings of $5 each. When the missionary asked whether in view of the failure to take any furs they could afford to give so much, they replied, "Because our Lord loves us so much and sent His messengers to us, we want to give as much as we can to send messengers to others."

Bishop Funsten, of Idaho, says:

"We need in the mission field good, capable, earnest workers, who know and love the Church, who are intelligent and spiritually awake, willing to labor for Christ's sake, doing all for the glory of God. We have our difficulties in delivering the Message. Last Easter one of my men, after having two services, walked twelve miles through snow three feet deep to give a service in a little mining community, up in the Sawtooth Mountains. Some time ago I was called on to go 100 miles to hold a funeral service. This trip was far away from railroads and had to be made by stage and bobsleds, the snow in most places four or five feet deep and, being in the month of April, was just breaking up, giving us the worst conditions possible. In another place in the mountains I had to pay twenty-five visits on Saturday in two feet of snow in order to round up my Sunday congregations of sixty-seven in the morning and eighty-five in the evening. Was it worth while? Well, we have a nice Church there now, all paid for, and it is the only one in that town. I might tell many stories of the labors of my faithful workers, but that would make a book. Suffice it to say, all are trying to do our duty in establishing Christ's Church in spite of obstacles."

DISTRICT OF SAN JOAQUIN.

The Rt. Rev. L. C. Sanford, D. D., Bishop

REEDLEY.

The Church of the Good Shepherd of this vigorous Mission has been furnished with a beautiful altar by the Woman's Auxiliary of the District of San Joaquin, and a new organ was installed on the Sunday before Christmas. Shortly before Bishop Sanford had confirmed a class of seven, these presented by the Rev. Richard Whitehouse, Missionary-in-Charge.

The Rev. Oliver Kingman from the District of Western Colorado has taken charge of St. Paul's Parish, Modesto, and adjacent Missions, including Oakdale and Riverbank.

The Rev. Frederick D. Graves has accepted his election to the rectorate of the Church of the Saviour, Hanford. Mr. Graves is the son of Rt. Rev. Anson R. Graves, retired Bishop of The District of "the Platte," who is in charge of St. James', Sonora.

By the recent death of Dr. Henry Laning of Osaka, Japan, the Church's staff abroad has lost one of its oldest members, and in point of service, the oldest of its medical missionaries. Dr. Laning completed his medical education while the Civil War was raging in the country. He volunteered at once as an army surgeon and was attached to the 189th Regiment of New York Volunteers until the close of the war. In 1873, Dr. Laning volunteered for service as a missionary doctor. Strange as it may seem these days when Japan has so fully awakened to the advantages of Western medical science, Dr. Laning found some difficulty in securing permission to begin his work. Finally, a small dispensary was opened in Osaka. In a short time it became known throughout the city as a place where a man with remarkable skill, unlimited patience and unfailing gentleness was willing to do his best for the sick and suffering. As his work grew in extent and became better known a small hospital was built. Here Dr. Laning worked for many years until in 1910 a larger and better equipped hospital made it possible for him to render wider and more effective service. In 1915 Dr. Laning returned to this country broken down by forty-two years of exacting work. Bishop Tucker says of him:

"He was an ideal missionary physician, modest and generous and skillful in his profession, successful in winning the confidence and affection of the Japanese, and untiring in evangelistic work. The Japanese of Osaka hold him in the same affectionate regard that they did Bishop Williams."

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DISTRICT OF THE PHILIPPINES.

Rt. Rev. C. H. Brent, D.D., Bishop.

Fourteen years ago, in response to Bishop Brent's call for volunteers, Miss Margaret P. Waterman, at that time a parishioner of St. Stephen's Church, Boston, offered for service in the Philippine Islands. Miss Waterman had previously had valuable experience as a social worker in an important New York parish. For almost fourteen years, partly in Manila, but chiefly among the Igorot people of the Luzon mountains, Miss Waterman has gone on with her work, little known to her fellow members of the Church in this country, but doing work which for high quality and lasting results deserves the highest rank. The time has now come when Miss Waterman feels that she cannot carry the heavy responsibilities that have rested upon her these many years. She is therefore retiring from the Philippine Mission. Bishop Brent writes of her:

"We part with her as with one of the most devoted workers that this Mission has ever had or ever can have. She has never spared herself and has done a sort of Franciscan work that only women of her complete self-abandonment could do. She began her career at the Settlement as you remember. People living in the neighborhood still talk about her. Her skill with language and her truly democratic spirit made it easy for her to get in touch with her neighbors. When her health broke down and she returned home it was a great blow to her. Upon her reappointment she went to Bontok where she has been ever since. Her contribution to philology and etymology is on a par with anything that has been done in the Islands in connection with the languages of primitive people. Today she is the best equipped scholar on Bontok Igorot. She aided Fr. Clapp in his vocabulary of Bontok Igorot and has just completed a revision of the same. She also had a large share in the translation of St. Mark and St. Luke as well as the various parts of the Prayer Book that have been rendered in Igorot. She has translated some of the hymns from the Hymnal. Her work on "Igorot Roots" was published by the Bureau of Science and she has now ready in connection with the revision of the vocabulary a small grammar.

"Miss Waterman has been living in a rude mission building in Tukukan almost ever since our mission was opened there. The Mission of the Holy Cross, Tukukan, is some five miles north of Bontok on the trail to Kalinga. It is perched on the mountain side overlooking the town of Tukukan. Of course her only neighbors were the Igorots. Through her influence and under her supervision the school has steadily grown and recently the adult population and the girls have been coming in considerable numbers for confirmation.

"Miss Waterman would be quite ready to return to the Philippines and start some new work in another town, but she does not feel that her strength would be equal to a large mission such as Tukukan is becoming and the amount of organization needed because of its development. It seems to me, however, that Miss Waterman has made her full contribution here and that we ought not to ask her to attempt that which a younger person should undertake."

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A MISSIONARY VISITATION TO THE ORIENT.

On December 24th there was completed a most interesting and unique trip to the Orient in the return of the Missionary Visitation Party which has been traveling under the auspices and direction of the Missionary Education Movement of the United States and Canada.

The members of the party traveled as tourists, paying their own expenses, but there was a much deeper purpose to their traveling than is usually the case with those who visit the Orient simply for pleasure and sightseeing.

While sightseeing was not omitted and the pleasure was all that could have been desired, the main motive and the one to which everything else was subordinate, was that of meeting the missionaries and seeing something of the splendid work they are doing.

The Missionary Education Movement, under whose auspices this tour was undertaken, is the union of all the Home and Foreign Mission Boards of the various denominations and exists for the purpose of spreading missionary information among the members of the churches here at home.

In addition to the regular ways of doing this, such as the organization of mission study classes, the holding of summer conferences, institutes, etc., it decided to appeal to the Christian traveling public to travel, at least in the Orient, with a missionary motive and thus see the most interesting as well as the vastly most important thing that is to be seen in those countries.

The first company of this kind, consisting of eight persons, was sent out under the leadership of Rev. John Cobb Worley, D. D., one of the Secretaries of the Movement, sailing from San Francisco September 23d and returning December 24th.

It visited Japan, Korea, North and South China, and the Philippines, meeting hundreds of missionaries and seeing the work as conducted in thirty different mission stations. It visited hospitals and medical schools, colleges for men and women, industrial and day schools, kindergartens, schools for the blind, Young Men and Young Women's Christian Associations, Bible Societies, etc. It took one evangelistic trip into the interior in order to get some of the experiences of an itinerating missionary.

As an example of the many interesting things seen, may be mentioned a regular Sunday morning audience in Japan of two hundred and fifty people on a rainy day, a regular Sunday morning audience in Korea consisting of six or seven hundred worshippers and a Wednesday evening prayer-meeting of about the same number, a Sunday morning audience in China of over 1200 persons on a rainy day, besides many, many thousands in schools, hospitals, dispensaries under direct Christian teaching and influence.

The natural result of such a visit to mission lands is a conviction that all past efforts have been well worth while and that the message of the Gospel is taking deep hold on the people of the Orient and will play a most important part in the future of those nations.

However a realization is also had of the tremendous task yet to be done, and that if we are to see Christ supreme in all lands and hearts, we must all do our part in bringing about that happy result.

The Missionary Education Movement, through its various departments, stands ready to assist the churches of *every* denomination in increasing the missionary intelligence and interest of its members.

For information address the Movement at 156 Fifth Avenue, New York, N. Y.

HISTORY OF MARTHA'S EXCHANGE.

At a dinner given January 26, 1914, I was asked, "What would help country churches the most?" In considering it seemed to me that every point had been touched except the work of the Guilds. For years we had plodded along earnestly and conscientiously. We made a prescribed kitchen apron, stocking bag and shoe holder. We embroidered beautiful centerpieces, with infinite pains and labor to sell for a trifle. I thought of the pretty novelties that were always coming out. If we could only get those before they were old and threadbare. Why not! The money of the Guild is the backbone of country Church work. I suggested that we start an exchange of ideas, and in some way pass the inexpensive novelties along. But how! At last I started with a hectograph. I made about twenty-five copies. There were only eight members at first. In one year it was twenty-two, and finally thirty-three. As fast as the ideas came and I could print two or three pages I sent them on. There was a cover crudely adorned with thread, thimble and scissors, and the verse "Establish thou the work of our hands upon us, Yea, the work of our hands establish thou it." Psalm 90:17. As pages were received they were added and fastened by wire rings. Members paid 25 cents a year toward paper and postage. In 1916 my hectograph began to act badly. It refused to print over thirty copies. Indeed, sometimes I could not send out at all. I bought new ink, and finally refilled but the results left much to be desired. I soon recognized that it had grown too large for me to handle in this way. Then came months that I had no time or heart to continue. But encouraging letters came from friends begging me not to stop. Then I thought of our Church paper. If we could have space there. How much larger the field. Rev. Mr. Church has kindly undertaken it. He is willing to print the old illustrations and explanations. We have about eighty pages and a number of suggestions for Church work. They will be condensed, and the new ideas given preference. I ask those who know of articles that they do not find among ours, to send me the description or article. If they know of any new methods of entertainment please send to me. We have always felt proud to be using a pattern for several months and then see it come out in one of our art magazines. This has occurred in many cases. For future reference I suggest forming this in a scrap book. Every woman who cares for fancy work should have it. Send new patterns, and for old to

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Seamen's Church Institute

The Seamen's Institute in San Francisco and its most useful and romantic history for the past twenty-three years is a direct result of Faith. A sudden constraining and overpowering inspiration—the Call of God—a journey into a far country—hard work and the inspiration which called forth the effort—was found no false lure—but true as the voice of God ever has been and will be to the end of time.

Work was commenced on February 22, 1893. For nearly three months it took the form of visiting all the leading men, ship owners and merchants in the city, trying to interest them in the project—to show the infinite necessity of some Institution for Seamen and apprentice boys—their homeless and tempted lot at the present—and endeavoring to get financial help. Not pleasant, but essential work that had to be done—was made easier by the sympathy, courtesy and cordiality which were almost invariably extended. In April a sermon in St. Luke's Church, Van Ness Avenue, was preached, possibly for the first time, on the needs of the Sailor in a Foreign Port and the duty of the city toward these strangers. In May a small, but very influential meeting at which the Bishop of California presided—was held in the Occidental Hotel. There and then it was decided to undertake the work, and an excellent committee was formed. The writer, who has had five years' experience with this committee, doubts if a better was ever got together anywhere. They trusted him and he trusted them. A week or two later, 33 Stewart Street was taken for the new Institute at a yearly rent of $1500. The location of this Institute—which is all-important—was admirable, near the wharves, close to Market Street and the Ferry.

The Institute was opened on June 3, 1893. The Bishop, a number of leading merchants, and a large body of men and boys from the ships were present. It was an enthusiastic gathering, the pledge of future prosperity. The general idea of the work to be done was of the following nature. It was to be largely a social place to dispense hospitality of the true and cheeriest kind in order to counteract the false allurements of the city. The Holy Communion to be celebrated each Sunday and the usual services of the Church. As far as possible (which, as a matter of fact, was often done), services were to be held on ships anchored in the Bay. Each Concert Social evening of the most boisterous kind ended by words of earnest exhortation and the real meaning of what the Institute stood for was ever kept before them.

Rev. James Fell, First Chaplain

In those days, except for the mail steamers and coasters, few trading steamers entered the Bay. Long-voyage trade was practically done by sailing ships. They arrived after very long voyages and lay in port from three months to a year or more, depending on the size of the freight, and so we were able to get on terms of great friendship with very large numbers of men and boys.

The weekly regime of services, concerts, social and other evenings, billiards, games, papers, reading and writing, went on with extreme regularity. On all the public holidays, picnics were arranged to Sausalito, Ross Valley and Martinez. From one hundred and fifty to two hundred and fifty men and boys from the ships always went, and in the glorious sunshiny California spent unforgetable days. Cricket and football matches with local clubs were played frequently at Alameda and Golden Gate Park and every effort made to provide a healthy alternative to the dives and saloons of Kearny Street and elsewhere.

The ladies of the city nobly did their part in getting up weekly concerts and helping in other ways. Many of them will remember the orderly and enthusiastic crowds of sailors and apprentices at those concerts. A few ladies made it their work to come two or three times each week to the Institute to make acquaintance with young men and boys and ask them to their homes. They did boundless good and many a sailor owes more to them than he knows to their kindness and their Christian spirit.

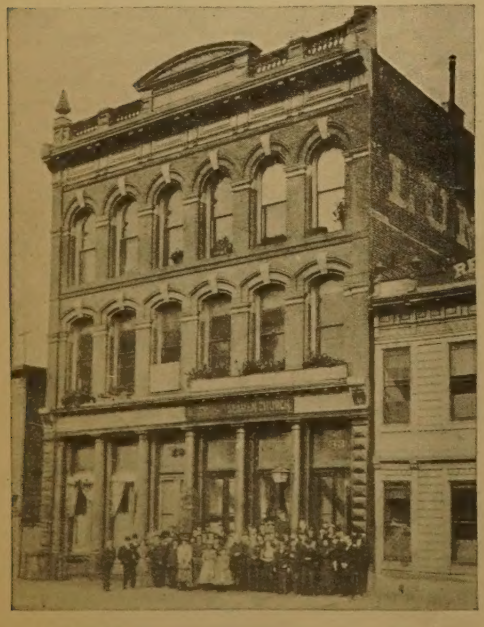
To summarize shortly the efforts of the work during the first five years and probably to the present time many thousands of men and apprentices came yearly to the Institute mainly in those days in the evenings. They gradually gained complete confidence in the honesty and intentions of those who worked there. The services, especially in the evening, were well attended. Large and enthusiastic bodies of seamen came weekly to the place. Good foundations were laid. It is impossible to forget the many splendid and inspiring times in the old Institute which lasted till the great earthquake and fire destroyed it.

The crimp and boarding masters were badly hit in several directions — and showed resentment by spreading vile scandal about the Institute—by threats and acts of violence. They did not, however, prevent the steady progress of the work. Notable visible results of the work, broadly speaking, were great numbers of men and boys saved from the moral dangers of the city and a wonderful check to the desertion of apprentice boys which was maintained from the opening of the Institute right ahead. In the six months previous to the opening forty boys deserted ships—in the six succeeding months four boys. These figures are from the British Consul's books. Efforts to persuade seamen to bank their money at the Institute after several years of failure at last bore fruit, when $6,500 was brought. That has since progressed and I believe at least a total of $300,000 has been banked there which in very truth means money saved for themselves and their families.

Finally from the San Francisco Institute men went and founded the Mission at Portland, Oregon, and Honolulu, and from thence it has spread to Callao, Iquiqui and other ports down the coast, doing untold good.

Let materialistic thought, which doubts the reality of Christ risen from the dead able to inspire, control, direct the thoughts of men, ponder over these things. This work was started and all that followed has flowed from a Divine Call, a direct and Living Voice from Heaven and a feeble effort made to obey the call. The hope or wish for money except to maintain this work was not in it. Therefore, it prospered against great difficulties and bitter opposition. "If God be for us, who can be against us?" is true in the twentieth as in the first century. May it ever prosper—as it surely will—so long as those who lead it are full of enthusiastic desire to help mankind in the best and highest sense.

May the city of San Francisco always remember what it owes to the sailors and the vast part ships play in bringing prosperity to its citizens. May they ever bear in mind their homeless and tempted lot, away from home and friends and that thousands are complete strangers in the city. May they keep well in mind and heart what can and has been done by providing a healthy alternative to the temptations which every great seaport presents to seamen, and by well maintaining the Seamen's Institute endeavor always to show that "Hospitality to Strangers" which "Christian Faith" and plain duty enjoins.



The Original Seamen's Institute

No. 33 Steuart Street

Destroyed by fire April 18, 1906

The Church's work among the Southern mountaineers is carried on in the Dioceses of Tennessee, Lexington, West Virginia, Southern Virginia, and in the Missionary District of Asheville. All these receive help from the Church at large through the Board of Missions. There is mountain work also in the Diocese of Virginia which receives no appropriation. The appropriation of the Board of Missions for the mountain work is about $25,000. This of course is entirely insufficient to meet the needs of any aggressive work among nearly 3,000,000 mountain people. The Church not only organizes congregations, but establishes schools for the children of the mountaineers.

The Class Prayer.

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe: grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

The first gift made to the new Bishop of South Dakota for the needs of his district was $10, which was made through the Rev. John A. Staunton by the Igorots of the Philippine Islands for the work among the Indians of South Dakota. How wonderful an example of unity in the Faith when the aborigines of our new possessions send Christian greeting and loving alms to the aborigines of the old!

THE PADRE'S LITTLE CARETAKER.

Miss Sarah Ritchie Heath has written a charming little Romance of the Carmel Mission with the above title, which will make a very acceptable Christmas gift. We will be glad to receive orders for it. The cost is 35 cents.

Many Sunday Schools are using the new Sunday School material put forth by the General Board of Religious Education. We shall be glad to furnish information as to this or supply any Sunday School or Parish needs.

"The Way of the Rivers" and "The Way of the Hills," (of "The King's Highway Series."), a graded system of moral and religious instruction, designed for children six to eight years of age, are in stock. Teachers in the primary grade and parents will find these stories helpful for Sunday reading to the little ones. The cost is 55 cents net each. Four other books for younger and older than the above will be published later. The fact that Dean Hodges is one of the editors will commend them to Churchmen.

"The Master's Gift," a dainty card 5¾ by 8½, in envelope, is on sale for the benefit of the Pension Fund—ten cents each. There are two styles, holly, and gold and purple. These are contributed for this object by the author, Adelaide Mabie.

AN EMMANUEL CHURCH.

To those interested in the Emmanuel Movement we are glad to announce that the work is to be tried out in relation to parish life in San Francisco. Rev. Thomas Parker Boyd has been appointed by Bishop Nichols as Priest-in-Charge of St. Paul's Church, where he will carry on the work as a part of the parish duties. All the activities of the Emmanuel Institute of Health will be adapted to the conditions of parish work.

The regular services of the Church will be conducted, and the messages from the pulpit will be characteristic of the Priest-in-Charge.

The clinical work will be done along the lines of the work of Emmanuel work in Boston. All the social and other activities will be organized and we look for a new lease of life to come to St. Paul's.

Full announcement of the new order for this parish will be made in our next issue.

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THE CHRISTIAN NURTURE SERIES of Sunday School Instruction for the second half year is promised in February. Those who have not yet sent in their orders for these should do so at once. It will be especially gratifying to know that the Manuals are to be 30 cents and most of the pupils' leaflets only 15 cents.

We have still some copies of the CHRISTIAN YEAR KALENDAR. 85 cents.

If you have not heretofore used the MISSIONARY CALENDAR, be sure and send for this year's. Besides giving the lessons and daily readings of Holy Scripture, it is a mine of information about the Missions of the Church at home and abroad. It is only 35 cents.

We have some helpful books for Lenten reading, though not as many new books as usual. The war has held up shipments from England. Miss Soulsby's visit to California has heightened the interest in her publications. Her "Short Prayers" have been much in demand, price 25 cents in cloth binding; add one cent per copy for postage.

We have also a book of Prayers for the Girls' Friendly members. 10 cents postpaid.

The Mission Study Literature is most interesting, dealing with Panama and Porto Rico; Cuba and Haiti; Mexico and Brazil.

The New World, 50 cents. Suggestions for Study Classes, 10 cents.

We have Lantern Slides, illustrating these fields, each covering two fields, and hope to have sets of slides and short lectures for children on each separate field.

These lectures are booked for Oregon and Nevada, and for a number of California parishes. The only expense is the express charges from the Diocesan House and return.

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The February Diocesan Meeting will be omitted.

Bishop Nichols will celebrate the Holy Communion for the members of the Lenten classes taught by Miss Crosby on Saturday, February 3rd at 10:30 in the Cathedral. This service will be held at Miss Crosby's request on the same day as the farewell service for her at the Church Missions House, New York, before her departure (via England) for the China Mission.

Miss Forbes of England will address Grace Cathedral Branch at Grace Chapel on Tuesday, February 6th, at two o'clock. Her subject is "The Pilgrimage of Prayer in England," in which she had a part. The Branch has kindly invited the other Branches to be present.

The January Diocesan Meeting presented a program quite unusual and very instructive and interesting. While at the General Convocation, some of the delegates were moved with sympathy for Missionary Bishops and workers whose pressing needs were obscured by the great appeals that seemed even more necessary. Some of these "Overlooked Needs" were listed, and the delegates were asked to present them on their return to their homes. A practical way of bringing them to the attention of the Auxiliary in California was found in the presentation of three of them by three members—Mrs. John Codman spoke of the fund to enlarge the accommodations for university students in the Rector's house at Vermillion, South Dakota; Mrs. Todd of St. Stephen's read a letter from Bishop Beecher telling of his needs, and Mrs. J. E. Clenwell spoke of the fund to provide a proper operating room in the Church Hospital at Boise.

The collection was divided among these funds.

The Semi-annual Conference of Diocesan and Parish Officers on Thursday of Convention Week had the distinction of being the first meeting to be called to order on the Cathedral lawn. This was made necessary by the prolonged session of the Convention. It had its advantage in sunshine, fresh air and picturesqueness, but left something to be desired in acoustics. There were many reports and most encouraging ones. Especially welcome were those of the Juniors of Sausalito and Menlo Park, presented in person. The five girls who represented these Branches could not appreciate the glow that warmed the hearts of the older members as they saw the younger ones already in training to take their places. There were so many joyful things to hear,—a new Branch at Richmond, renewed life in St. John's San Francisco; splendid work in Trinity, San Jose; the completion of the fund pledged in May for the Anvik Infirmary, with two Branches already working for its equipment. After adjourning to the Chapel, the roll was called and answered by thirty-eight Branches.

The President of the Auxiliary in the District of the San Joaquin, Mrs. Otis D. Lyon, was present and read a brief report of her Branch. The Secretary of the Junior Department reported a very fruitful consultation with Junior leaders at luncheon. Reports of several Branches of Little Helpers were given. We all felt that the hours of Conference had been helpful.

The Semi-annual Service and Meeting took place on Friday, January 26th. Bishop Nichols was the Celebrant at the service in the morning, assisted by Dean Gresham and Archdeacon Emery, the Rev. Edward Morgan, the Rev. M. D. Wilson and the Rev. H. E. Montgomery. The Rev. W. H. Cambridge preached the sermon from the text, "Suffer hardness as a good soldier of Christ"—a stirring call to train ourselves and our children to that manly strength and integrity of character that is willing to suffer hardness—nay, even death—rather than compromise the right. The test of righteousness and not expediency should determine all the issues that sometimes perplex us and that are clouded by the prevalent tendency to fear difficulty. The Kingdom of Christ—the Kingdom of Peace—can come only as the world is transformed by the controlling desire for righteousness at any cost in the individual.

After the refreshing luncheon provided by Trinity Branch, and an hour of intermission which gave many pleasant opportunities for social chats, the members re-assembled for the afternoon meeting. The President welcomed the visitors—Miss Soulsby from England and Bishop Sumner of Oregon, who had both kindly consented to address us—and the Presidents of the Auxiliary in the Diocese of Sacramento and the District of San Joaquin, as well as members of other Diocesan Branches.

The Rev. H. E. Montgomery spoke very briefly of the Church Pension Fund, and reported that the personal contributions of the Clergy during the Convention had reached the sum of $2,500.00.

In Bishop Sumner's stirring address the note of personal training and personal service again was stressed. The reason why the Church has ceased to be the regenerating influence it was, is to be found in the lack of personal propaganda and the lack or misuse of prayer—the constant activity without taking time to listen to God's direction or the confidence to use His strength, forgetting that the background of things active is things prayerful.

Prayer was also the subject of Miss Soulsby's address—"The Prayers of Busy People" It was the completion of a wonderful day, filled with the call to genuine personal service,—the asking for and using God's direction and His strength that are always waiting, and without which we cannot help to bring in His Kingdom. We are fortunate in being able to print Miss Soulsby's address.

The Prayers of Busy People.

Every Auxiliary worker is going home with the desire to do more work and better work for Christ in the coming year.

Such fellowship in work as you California women enjoy, such knowledge of what others are doing, such education in work, Diocesan, Continental, International, must rouse all your energy. Such fellowship in worship must rouse all your zeal for God. Such magnificent service as the one on Tuesday night seemed a foretaste of the service in the Holy City where the Lamb will be the Temple, and the glory and honor of the various Nations shall be brought into it even as we saw them in this Cathedral that night.

Yes! every woman here must be keen to do more, yet probably you are using yourselves to the full already! What can you do? You can act on the modern lines of Efficiency in Business. You can decrease your hours and increase your output. The way to do that is to put more into your Prayers. There isn't one of you who can't do that. You belong to a busy race and live in a busy age. You are pretty sure to work hard, but much of our hard work is really Spiritual Sloth. Most of us find it easier to work hard than to pray hard. When we are busy our conscience is at rest. We like to feel we are like Sir Jacob Astley, who rode into battle saying, "O Lord, Thou knowest how busy I must be this day, if I forget Thee—do not Thou forget me."

But often we need not be so busy, and if it is really necessary Duty and not lack of organization and restless nerves which makes us so overbusy, we can still increase the efficiency of our prayers, even if we cannot give them more time. If we do this we shall more than double the efficiency of our service during the coming year.

In Italy, in Giotto's Chapel at Padua, one of the angels watching the Crucifixion throws up his hands in overwhelming wonder at such return for such love. Must not the angels feel something of the same wonder as they watch us at our prayers? Now and then some arrow of the Lord's Deliverance stabs our spirit broad awake, and we speak out, heart to heart, to our Father, but how often we are dull and dumb!

We "say our prayers" from end to end and then feel "I've done my prayers" as if we had finished turning the handle of a praying machine; whereas we might be eagerly looking forward to a visit night and morning from Him who visited two friends at Emmaus and made their hearts burn within them as they talked together.

Morning prayer should mean facing the coming day hopefully in the light of a Friend's face and hearing His marching orders.

Evening prayer should mean talking over the past day with the one thoroughly understanding Friend we have got, and gleaning His suggestions as to how to improve on it tomorrow.

Yet I am afraid we are apt to feel like a child I heard of yesterday. He was very small and the big brother had just gone off to the war, so when bedtime came, he said, "Mummie, it won't do only to say my prayer tonight, I must have a real talk to God." So he went through

all as usual, "Our Father," and blessed every one he could think of, and then he said, in a voice of real business, "Dear God, I want to tell you that Jack is most likely in France, and if you can possibly manage it, I want you not to let him get hurt."

Don't let us only "say our prayers," but see to it that we get a real talk to God. Let us get it both at our bedside and in Church.

When I was a child I saw a story in a magazine I have never forgotten,—"The Invalid's Dream." The others had gone to Church and she fell asleep and dreamed an angel took her hand and led her to the Church. A babel of sounds came from it—like a fair—but when she entered all were devoutly kneeling. Yet one talked of business and the other of her neighbor's dress. "That's what we hear every Sunday," said the angel, "and they all think they are saying prayers!" Then came a dead silence, broken here and there by a response, though often the voice died away in the middle. "That is all God hears," said the angel, "no prayers reach Him unless the speaker really means what he says."

Yes, the angels must wonder at us. We wonder ourselves at the poorness of our prayers. If we kept a closer watch on God's answers, we should wonder still more at the richness of His Giving. I know a clergyman who ascribes his great parochial success to a weekly prayer-meeting, where his people ask for definite things, and keep a list and put a big A against each as the answer comes.

We so often get an answer and forget that we ever prayed for it. We post our prayers into space and never expect anything to come of them. Let us keep a letter-book and note the answers.

We shall see watchful tender love, the love which loves thee more than thy mother doth, sending us the very thing we need, down to the passing smile which cheered us on a hard day, and I feel He gives you in California a rich share of such smiles.

And prayer does not only bring us this or that present from God. It brings our Life into touch with the great stores of Power—all around us.

We shall then work with a Strength which will be no Courage of ours, a Success which will be no Cleverness of ours, but due to the Ocean of Power flowing round our weakness.

The Power of Jesus Christ will flow into us and through us, and out of us to others, if we will only let ourselves be Its channels.

Christ's Power is flowing round us as a great tide of electricity in which you and I can bathe every morning when we say our prayers, and come out of it, a New Man, healed and invigorated.

People talk of the fretting limitations of this life! Surely the most astonishing thing about it is our almost limitless powers and our incomprehensible slowness in making use of them.

O greatly Beloved, be strong, yea, be strong! L. R. S.

GIRLS' FRIENDLY SOCIETY

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The Junior Chapter of All Saints', Palo Alto, of the Daughters of the King, though formed a little over a year, is doing good work. During the last few months of the year just closed they made fifty pillow-cases for St. Luke's Hospital, Arizona. For the Alfred Nuttall Nelson Memorial and Maria Kip Orphanage, four dozen napkins. They made six scrap-books for the Children's Hospital. For the bazaar they dressed dolls and made aprons. For a girl in the Maria Kip Orphanage two pairs of bloomers, three underskirts and two night dresses. This is decidedly good work for the Juniors, and they have been faithful as well in their spiritual devotions. The girls are all young, and are under the direction of the Rector, the Reverend David J. Evans, with Miss Elizabeth Gamble as Directress. Miss Vivian Humphreys is the President; Miss Willa Ashley is Secretary-Treasurer, and there are three other members. As the membership is small the amount of work done by them is all the more creditable.

Risen Life Chapter, Daughters of the King, of St. John's Church, San Francisco, has a small membership and the members are mostly business women and teachers, but they are zealous for the cause and are earnest workers. Their meetings are held on the fourth Monday of every month in the evening. The business meeting is followed by a Celebration of the Eucharist and an interesting Bible class by the Rector, the Reverend Ernest Bradley. Some of the members serve in the Branch Mid-Day Rest Room No. 1 510 Bryant Street. Miss Elizabeth Dennis is the President; Secretary, Miss Edith A. Clark; Treasurer, Miss Hanna Dennis; Chairman of the Altar Guild, Miss Edith Clark. Some of the members teach in the Sunday School and other branches of Church work, such as singing in the choir, visiting the sick and calling upon strangers whenever they can find the time.

The University Chapter of Berkeley is filling a long felt need. The membership is small but the girls are earnest and faithful. Deaconess Anita Hodgkin is the Directress; Miss Blanche Hawkins, formerly a member of St. Luke's Church, San Francisco, was the President last year; Miss Gladys Reston, a member of St. Luke's Church, San Francisco, is the President this year; Mrs. M. Peppers is Secretary-Treasurer. The Chapter is a Senior one and is under the guidance of the Reverend Edward Lamb Parsons.

The Convention at St. Louis was well represented by Daughters of the King from the Diocese of California. Mrs. J. Wilmer Gresham and Deaconess Anita Hodgkin were the regular delegates. Mrs. S. B. Daniels of St. Luke's Church, San Francisco, was an alternate, while Mrs. Louis F. Monteagle, President of the Woman's Auxiliary, was present whenever her other important duties did not conflict.

The Royal Cross, the quarterly magazine of the Order, has been transferred from Washington, D. C., to Apalachicola, Florida, with Mrs. John G. Ruge as the new editor. It is one of the obligations of the Order to subscribe for the Royal Cross, and many of the Chapters send for it during the Epiphany season.

Interest in the Mid-Day Rest Room still keeps up to the high standard and the work grows steadily. The usual Christmas festivities were held and Christmas carols sung by some visiting Daughters of the King.

The Self-Denial money is payable the last week in Epiphany. The money thus received is sent to the woman worker in China. Mrs. W. C. Morrow.
1871 Sacramento St.

THE HOUSE OF CHURCHWOMEN.

The Twelfth Annual Meeting of the House of Churchwomen was held in Grace Chapel, San Francisco, January 23, 24, 25.

One hundred and eighty-eight delegates registered.

The sessions were well attended, the Chapel being crowded at times to "standing room only," showing the keen interest being taken in the proceedings of the House.

Four Vice-Presidents were elected; two from the Convocation of San Francisco—Mrs. Sherman and Mrs. Holmes; one from the Convocation of San Jose—Mrs. Mitchell, and one from the new Convocation of Oakland, Mrs. Valentine. The usual number of other offices and committees were filled.

The several addresses given by members of the Convocation in the Cathedral were most interesting and instructive.

BANQUET OF THE HOUSE OF CHURCHWOMEN.

The Sixth Annual Dinner of the House of Churchwomen was held at the Hotel Ramona on the evening of January 22nd.

Our President in her greeting quoted Phillips Brooks: "If you are acquainted with Happiness introduce him to your neighbor." I think those who were there required no introduction, for the general bond of good will and good fellowship seemed to possess all.

Our Toastmistress, Mrs. Sherman, introduced each speaker in her own charming and delightful way. Miss Soulsby, our guest from England, told us that after thirty years of teaching and responsibility, she was advised by the Bishop of London to come to the United States for her Sabbatical year "to gain inspiration from the United States for the time when England should need reconstruction." She expressed deep gratitude for what she had gained, and "a lively sense of favors to follow."

Other toasts there were that helped to make a delightful evening, and, closing, Mrs. Gresham quoted, "There is a glory and freshness about the dawn of wedded life, but there is a richer splendor about its noontide, and a more chastened beauty and golden sweetness about its gentle evening, when time has set the seal of its approval, and love hath wrought its perfect work." How true this is of the life-story of our honored Shepherd and the faithful shepherdess at our side! I offer this as a toast, and know that you will all add, with me, "God bless our dear Bishop and his wife."

S.

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Treasurer—George C. Goe, St. Luke's Hospital, San Francisco.

The January meeting of the Local Assembly will be held in St. Paul's, Oakland (Montecito and Bay), on Wednesday, January 10th.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Campaigns.

The probationary Senior Chapter of St. Peter's, San Pedro, the first fruits of the Extension Campaign, took up as its corporate work, an Evening Attendance Campaign. The result was an increase in the attendance at the evening service from 10 or 15 to about 45. This Chapter will soon apply for a charter.

Christ Church Senior Chapter, Redondo Beach, used the Ohio syllabi as a means of strengthening its work, and also conducted a short attendance campaign. In a parish of 50 communicants, it aimed at an attendance at the 9:30 A. M. service, of 100 people. The exact number secured at the final service, a week after Christmas, was 97.

Chairman Holt of the Extension Committee, and Mr. R. B. Kirchhoffer, have begun a series of meetings with the new All Saints', Highland Park, Chapter, following the Ohio plan. Other parishes are expected to gradually swing in line.

Lose Leader.

St. Matthias Junior Chapter has lost its leader through removal from the city, of Mr. R. P. Guin, Diocesan Field Secretary. Mr. Guin is now in charge of a company of boys at the Whittier State Reform School, and his hours of duty do not permit him to leave the institution in the evenings. He has made arrangements for continuing the boys' work at Grace Mission, that being undertaken by the Senior Chapter of St. John's Parish; and it is hoped that satisfactory arrangements may also be made at St. Matthias.

31st Monthly Churchmen's Dinner.

Not far from a hundred men attended the Churchmen's Dinner on January 11th. It was in the nature of a "get-acquainted" meeting. Bishop Johnson was present, as was also Bishop McKim of Tokio, Japan. Both of them spoke, Bishop McKim discussing the relations between this country and Japan, and dwelling on the fact that to the missionaries was due so much of the friendliness which exists between the two countries, in spite of an apparent conspiracy to stir up strife, carried on by interests which would profit from war, as well as by those whose ignorance of true conditions is only exceeded by their pretensions to omniscience.

At the table with the Bishop sat Rev. John Yamazaki, Rector of St. Mary's Japanese Mission, Los Angeles, which has a splendid active Chapter of the Brotherhood.

A quartette from St. John's choir rendered several numbers, and there were also some solos, adding much to the enjoyment of the evening.

Diocesan Church Club.

At the dinner, after some discussion, a set of by-laws was adopted, giving formal organization to the Church Club of the Diocese of Los Angeles. The policy is to continue and make permanent the Churchmen's dinners which have been held every month for 31 months. They were instituted as a means of preparing for the 1915 National Convention of the Brotherhood of St. Andrew, and were continued thereafter because of their own merit. The Brotherhood has been the governing and supporting body which has carried these on, but it has been felt by the Executive Committee of the Assembly, that it would be well to distribute the responsibility among Churchmen more generally, regardless of whether or not they are members of the Brotherhood. A committee on nominations was appointed, and it will report at the next dinner, at which the Church Pension Fund is to be the subject for discussion, on February 8th.

Religious Education, Social Service and Missions were the prominent features of the Episcopal Synod of the Southwest, which has just closed its sessions at Little Rock, Arkansas. There were present eleven Bishops and more than sixty clerical and lay delegates from Missouri, Texas, Kansas, Oklahoma, Arkansas and New Mexico, together with a large delegation of the Woman's Auxiliary to the Board of Missions.

The responsibility of the Episcopal Church for the spiritual welfare of the negroes was fully debated; within the Province there are more than a million and a half negroes for whom the Church is doing but little. The Synod unanimously approved a plan to elect a colored Suffragan Bishop in the dioceses of Arkansas and Texas, and requested the Board of Missions to provide their stipends.

The result of the comprehensive survey of religious conditions in the Province of the Southwest shows that it covers an area of six hundred and sixty thousand square miles and has a population of twelve and a half millions. This includes 100,000 Indians, 2,500 Japanese and Chinese, and in Texas and New Mexico a rapidly growing Mexican population. Three-quarters of the entire population is living in rural districts, and more than two million are born of foreign parents. Careful investigation shows that less than one-third of the people are communicants of any Church. Within this area the Episcopal Church has 627 Parishes and Missions and one clergyman to every 45,000 of the population. Impressed by these facts, the Synod appointed a strong commission to take steps to increase the number of clergymen.

The Synod discussed the relation of Religious Education to American Democracy, it being pointed out that, since the Bible was dropped from the public schools, crime has increased 400 per cent. The Church recognizes her great responsibility for the religious education of the young, and one of the most interesting features of the sessions was a practical school of instruction in methods of religious education which was held under the direction of Bishop James Wise of Kansas. The work of the Church at schools of higher learning was also considered, and a Conference of college chaplains is to be held shortly in Chicago.

At the Conference on Social Service, the conditions in mining and lumber camps of the Southwest and the needs of the miners and lumbermen was considered by the Synod. A timely paper on Penal Reform was read by Mr. C. P. Waters of Little Rock, Arkansas.

By formal resolution, the Synod expressed its approval of a comprehensive plan of publicity for the Episcopal Church. Reports of the Synod have been issued to 523 daily and weekly newspapers within the Province, and the Synod voted to add $500.00 to its annual budget for publicity work.

A fine exhibit of Bibles, religious literature, missionary photographs and models excited great interest, and was visited by a large number of people.

CHURCH ETIQUETTE.

As long as there are Churches, there will be Church etiquette, and very many who would not think for a moment of offending at a social function, do not seem at all concerned when attending a sacred service. The following rules form a good foundation:

1. If possible, be on time. You need at least five minutes, after coming in, to get warm or cool, to compose your body and mind, and to whisper a prayer before the service begins.
2. Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of many in the audience.
3. Be devout in every attitude. All whispering should be studiously avoided. Find the hymn, and sing it if you can. Share the book with your neighbor. If in a strange Church, conform to its customs of worship.
4. If the sermon has begun, take a seat near the door, no matter if you are "at home."
5. Be thoughtful for the comfort of others. Take the inside of the pew if you are the first to enter, and leave all vacant space at the end next to the aisle.
6. Speak a bright, cheery word to as many as possible at the close of the service. If you are a stranger, ask one of the ushers to introduce you to the pastor or to some of the Church officers. This will always insure you a hearty welcome.
7. Never put on your overcoat or overshoes during the Recessional hymn.—*Gethsemane Parish Visitor.*

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

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Literature of the Day

The Gospel in Art. Albert E. Bailey. Pilgrim Press. Boston. $3.00 net.

There are other books with title and purpose kindred to this, but nearly all that one can remember are more concerned with the Art side of the subject. The elaborate work of Dean Farrar has a very remarkably well chosen selection of illustrations, but he does not enter into "Technique" as Mr. Bailey does. The latter seems to make it his chief aim to draw out and enforce the religious teaching. He appears to have seen about all of the pictures relating to his subject that are worth seeing and to have brought trained eyes and sharp observations to his labor of love. With the illustrations there is a running commentary, partly on the art and the beauty of the pictures, but largely didactic. Always reverent, he is largely possessed with the spirit of the Gospels and seems bent on subordinating everything there is of beauty and majesty and wonder of conception in the masters of painting to the one supreme purpose of bringing Christ more thoroughly home to the hearts of those who may take up the book. He himself is a master of word painting and there are bits of Palestine scenery which would alone repay the reading of the book. To those who want to form some intelligent idea of art, with a thoroughly Christian interpretation of it, one can hardly conceive of a better book. The pictures are numerous and most of them remarkably well executed. Space forbids any further notice of a very unusual and thoroughly attractive book.

The Ministry. An Appeal to College Men. C. F. Thwing, D. D. Pilgrim Press. Boston. 50 cents.

A very powerful appeal—the word "pathetic" all but slipped from the pen—to College Men, pleading the claims of the Ministry and beseeching for recruits. We do not know to what church the writer belongs, but his words have a message and a call for each and everyone, a call versed in plain stirring words that surely ought to bring forth fruit in due season.

The Master's Way. C. R. Brown, D. D. Pilgrim Press, Boston. $1.75.

It seems a long time since we were fortunate enough to receive any of Dr. Brown's work, which was always a source of refreshment and delight. There are some ninety short chapters on the Life and Teachings of Jesus. He does not seem to aim at being striking or novel, or even up to date, but says what he has to say in straightforward manly fashion, and shows that the teaching of Jesus is not a creed outworn but the eternal well spring of water springing up into everlasting life by which men live, if they do live at all.

Priestly Potentialities. Bishop Daviels of Western Massachusetts. Longmans. 50 cents.

A very small book, 44 pages, but full of wise things, put with a sweet reasonableness infused with a loving earnestness that never blunts the points with which it bristles and only adds to their effectiveness by leaving its readers stricken in wonderment that while they are so hurt they are unable to be wrathful, but are rather contradictorily inclined to kiss the hand of the smiter because of his intense desire to wake them up to the potentialities of their priestly vocation. It is a very personal book, obviously the fruit of a wide experience, and one that appeals to the clergy to make the fullest proof of their ministry by sacrificing self in every form that bars their work. It can easily be read in half an hour, but can only be thought out through many days and hours and after much pondering in the heart. It is a book for always and one to be kept near at hand.

Teachings of Christ and the Apostles. Outlines for Meditation or Sermons on the Daily New Testament Lessons. By a Priest. Longmans, Green & Co. $2 net. In two volumes.

"The practice of meditation needs to be not only greatly encouraged but urged in every possible way upon readers of the Bible, as the only method of reforming that reading which never assimilates, seldom marks, rarely learns and only in exceptional cases so inwardly digests as verily to assimilate. Many persons persuade themselves that meditation requires certain intellectual gifts which they do not possess, and yet no one finds any difficulty in spending hours on the mundane affairs in which they are interested." This is from preface and of itself serves to show that the author knows well how and where to hit the nail so that it must go right home. The "meditations" are very condensed, hardly 200 pages of ordinary sized volume, but each of them is composed of matter that arrests attention and can hardly fail of generating thought in anyone who is devotionally inclined. Therefore they are exactly the material for a daily accompaniment to the systematic reading of the Bible. But beyond this, they are capable of being utilized by the diligent Parish Priest as material for sermon building. They offer no sort of encouragement to the lazy, for, thanks be, they cannot be preached as they stand. They will have to be hammered and welded into shape and use in the forge of each man's capabilities, and if he is capable, the results can hardly fail to be satisfactory. The people at least will not have "vacant chaff" fed to them lazily meant for grain. It is good for a man to be original but it is better for him to be sure that his originality is of such substance and merit as to be worth listening to. Yet even so, the most sure of their own powers may be thankful for mental help at times when the water springs seem to be dried up. Then these Meditations of a Priest will seem to be as a very fountain of strength and refreshment. A similar book was published also by Longmans more than a year ago—"The Face of Christ," by the Revd. Jenks, and the present writer does not hesitate to acknowledge the great help it has been, the benefit he has gained from it. Similar gain will accrue from these meditations and we shall look forward to the appearance of the second part.

Letters of the Revd. H. H. Jeaffreson. Edited by Revd. E. E. Lambert, M. A. Longman, Green & Co. $1.50 net.

The author was chaplain to Bishop Collins of Gibralter and any one who knows even a little about the Bishop will be prepared for something unusual and extremely worth while in anything put forth by one so closely linked with him and his work. But these letters need no adventitious aid, nor any word of praising reviewer either, for they will go straight to the keenest appreciation of everyone who is alive to the overwhelming concerns of the spiritual life. The regular reader of devotional books will assuredly treasure these revealings of the inner life of one who in very truth seemed to live above the earth and will value the searching counsels contained in them. But beyond this, it may be of the utmost value to the clergy as what may be called a text book of spiritual pathology. The present writer does not believe for a moment in certain "guides" which profess to furnish a diagnosis, elaborate and of course infallible, of "cases" for the direction of the younger clergy especially. But these letters have nothing in common with things of that sort. They are the product of the ripened experience of one for whom to live was Christ and who counted all things else of extremely subsidiary value. They are cast in much the same forge as the Spiritual Letters of Pusey and Keble, and who that knows them has not to reckon up a sum of indefinable but very clearly recognized obligations. Jeaffreson's Letters are different in style, it is true, are more in touch with the problems of the day perhaps, but there are the same eternal issues—the same always recurring difficulties both in things temporal and things eternal which worry, bewilder and weary the soul of the conscientious Priest. It is not said that this book holds specifics for the solving or even the lessening of all these. But it may be said without faltering that these letters may prove of abounding help to the earnest and lowly priestly souls who have grace enough to recognize their own shortcomings and humility sufficient to seek help. Besides there is the contact with a rare spirit, a keen intellect, and with one who in every regard was a man among men.

The Celtic Christianity of Cornwall. T. Taylor, M. A. Longmans, Green & Co. $1.25 net.

A very learned book by a Cornish Vicar, who for twenty-five years or more has given up all the time spareable from his special work to laborious research into the misty dawn of the origins of Christianity among the Celts of that southern county so full of myth and romance, full also of church legends and stories of saints as wrapt in vaporous clouds as the mystic Arthur Merlin gathered from the incoming wave that bore him to land beneath "Gray Tintagel," on the Cornish Sea. The book is full to repletion of antiquarian lore, of little known archeological facts, but all strictly relative to the aim of the book. But it is to be feared that it will be "Caviare to the general," and that even those who are attracted by the subject will have grace given them to persevere to the end. Yet there is much to be gained from it, and it may be commended to those who are really interested in the earliest days of Christianity in Britain and have risen above the easy credulity that swallows without a gulp the astonishing myth of the founding of the Church in Britain by St. Paul and the purely Roman origin of it before St. Augustine came over. Canon Bright's book ought to have pulverized that seducing myth long ago, to say nothing of others who have followed in his train.

Christian Certainties. A Catechism of the Christian Faith. R. F. Brown, L. H. Perdreau. Pilgrim Press, Boston. 65 cents.

Unlike, markedly unlike, the standard catechisms we know, and from our point of view starting from a wrong base and ending in misleading conclusions. But for all that there is a great deal of positive good in it and the "this worldly" of nebulous beliefs and luxuriously complacent content might possibly lend the courtesy of an ear to such a book as this which they would refuse to extend to a catechism of more orthodox authority.

H. H.

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St. Paul's especially deserves to be known as the "Tuskegee of the Episcopal Church." Its work, though not quite so extensive as the famous institution in Alabama, is as high in quality and in some respects is more productive of real and lasting results, for every graduate of St. Paul's goes out after years of training in the Church's system with its strong emphasis upon the ethical side of religion. The Board of Missions would gladly appropriate five times the amount now going to the Negro work if the Church would only make it possible. With its present income the Board of Missions is able to appropriate only about $105,000. As there are approximately 10,000,000 Negroes, this means an average of about one cent per person.

A missionary in Utah tells of meeting in a frontier town a cowboy who seemed especially glad that there was to be a service. When asked the cause of his interest, he said: "Bishop Spalding used to come here, you know, and I asked him one day if he was going to preach about anything worth while. He said, 'Come and see.' We all went. I tell you that was a sermon. When he thought he had finished, I jumped up and told him to keep at it, that we would stay all night if he would. Ever since that day, nearly ten years ago, when the boys are together on the range, miles away from the nearest ranch house, somebody is sure to bring up that sermon the Bishop preached, just when the fire is getting low and we are ready to turn in. Then everybody stays up and we talk it all over again. Life, you know, to us fellows who have lived most of our days on the range is a bigger mystery than to you. We just think and think alone to ourselves, and when a fellow comes along who explains to us all the things we have been thinking about, why we just sit up and listen."

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"The History of the Diocese" by Rev. D. O. Kelley. $2.15.

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